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The Inevitable Cross

BY CHARLES F. BANNING

. . . who for the joy that was set before him endured the cross. Hebrews 12:2.

And he that doth not take his cross and follow after me, is not worthy of me. Matthew 10:38.

WHEN the word became flesh and dwelt among us, he had to choose his purpose. He had either to pursue a selfish purpose of self-enrichment or an unselfish purpose of sacrificial service. Jesus knew that he could not build a kingdom of things. He knew that eating and drinking do not make merry and tomorrow we do not die. He therefore chose the higher purpose —the larger loyalty.

Having chosen his ideal, having determined his purpose, having settled upon his mission, the cross was inevitable. There was no other method by which his purpose could be attained, no other way for him to reach his goal. He knew what he wanted and the cross was the price he had to pay: "For the joy that was set before him he endured the cross."

We would do well to remember that Jesus could have escaped the cross. No one compelled him to go to Jerusalem on that last journey; in fact his friends all urged him not to go. After he left the upper room and went out to the Mount of Olives he was outside the city and he could easily have slipped over the hill down into the Jordan valley, back into Galilee, and lived safely there for many years. Even when he stood before Pilate, if he had been willing to compromise just a little, he could have escaped the cross. Had he done so we would never have heard of him. He could not escape the cross without changing his purpose, without sacrificing his mission. He saved others—himself he could not save.

Jesus found that the cross was inevitable very early in his career. On the road to Caesarea he had trouble getting his disciples to see even his purpose, not to mention his method. After he had asked that question, which still echoes down the corridors of time and which each of us must answer, "Whom say ye that I am?" he be-

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gan to tell them that the Son of Man must suffer many things. *Must*—there was no other way. It was inevitable. The older theologians spoke of "the Lamb of God slain from the foundation of the world," and they were right. They said that "without the shedding of blood there is no remission of sins," and we of a more modern generation had better not lose sight of that fact. If there is to be redemption there must be sacrifice. If salvation is the end, then the cross is the means: "By his stripes we are healed." There is no other name under heaven whereby we must be saved. Men look up at the stars and they see the greatness, the power of God. God could do anything he would. Then men look at the cross and see the love of God. God would do anything he could. In nature men see the power—in the cross men see love. Jesus and the cross are inseparable.

JESUS' CROSS—AND OURS

Jesus decided that he would not share with his brothers and neighbors the typical Jewish feeling of ill will and race hatred toward Samaritans. It was not the will of God. He knew that if all men are sons of one father then all men are brothers. If all personality is sacred, as he taught, then he must not recognize any difference. "He must needs pass through Samaria." Most Jews did not pass through Samaria. But Jesus *must* pass through Samaria.

Every foot of rope in the British navy has a strand of red cord running through it, so that wherever you find a foot of rope that belongs to the British navy you recognize it by this scarlet cord. Wherever you dip into the life, the ministry, the teachings of Jesus you find the cross. It was inevitable for him.

If the cross was inevitable for Jesus it is nonetheless so for those who bear his name. Jesus said to his followers: "If any man wants to share these ideals with me he must share the method also; he that would be my disciple must take up his cross." You cannot elect Jesus' purpose and reject his cross. If the church of Jesus Christ shares his purpoe, if we accept his will, if we are to say that our ideal is the kingdom of love and brotherhood, then the cross is inevitable for us. "The servant is not greater than his Lord."

Frankly, I believe that the point where the church falters is not in its motive. We have high ideals, we have a noble purpose. At heart we all want the kingdom of God to come. We want righteousness and good will and peace. The point of our weakness is our method. We are not willing to pay the price. We are too comfortable. We have made the cross a beautiful emblem to wear or to decorate our churches—an asset rather than a liability. We are trying to become saviors by slipping back into Galilee. We are trying to save others and ourselves too.

For example, we are trying to save our church and build the kingdom of God by escaping the cross—by promoting entertainments, bazaars, sales, church suppers and every other means that we can devise, thereby saving ourselves from the duty of sacrifice. We are trying to share the motive and escape his method.

To illustrate: suppose I ask you how to get to the Gibson Hotel. You tell me that I must go out the church door and turn to the right. But I insist that I want to turn to the left. You would probably answer: "Turn to the left if you want to, but you will not reach the Gibson Hotel going that way. If you want to go to the Gibson Hotel turn to the right." My friends, we do not have to be followers of Jesus; we do not have to choose his ideals; we are not compelled to build the kingdom of God. But if we choose that ideal, then the method is inevitable—we cannot escape the cross. The old gospel song was true:

> I must needs go home by the way of the cross,
> There is no other way but this.
> I shall ne'er catch sight of the gates of light
> If the way of the cross I miss.

A Russian novelist has written a story in which he represents his hero as a man who saw the trial and crucifixion of Jesus. But this man had such a toothache at the time that in after years all that he could recall of this memorable week was his terrible toothache. He faintly recalled that there was a trial and someone said it was a mock trial; he faintly recalled seeing a man bearing a cross; he saw three crosses on a hilltop outside a city wall—but oh, that toothache! He saw some people rushing wildly about and voices saying something about Jesus being risen three days later, but his tooth was still aching. Some of us have been concerned that so many men are not interested in missions; that seventeen million children and young people are getting no religious training; that our missionary personnel has been reduced 50 per cent—that we have so many personal toothaches at home that we forget these greater needs.

TRUTH IN THE OLD THEOLOGY

Yes, the older theologians were right. Without the shedding of blood there can be no remission of sin. Jesus said the same thing in far more beautiful terms when he warned his disciples: "Unless a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." That wheat which was found in the pyramids of Egypt a few years ago was over four thousand years old. It is perfectly preserved and looks just like the wheat grown on the plains of Egypt today, but not one grain of that wheat will grow. It saved itself—it did not go into the ground and die. It escaped the cross.

I was in a little church in New York state last summer that is over one hundred years old. Never has a young man or young woman gone out of that church into the ministry or missionary work. It has a hard struggle to keep alive. The life of that church is a series of church suppers and entertainments to pay current expenses. A little handful of people meet each week to polish their haloes and gossip about their neighbors. That church is not a power in the community, it is a problem. Unless a church is willing to accept the way of the cross, it will die and its death is no great loss to any community. "Why call ye me Lord, Lord, and do not the things which I command you?" Not everyone who says that he shares the purpose of Jesus shall enter into the kingdom of heaven, but he who shares also his method—the cross.

There is no coercion in the Christian religion. Disci

pleship is not compulsory. No man was ever compelled by Jesus. Jesus said: "If any man would be my disciple"—each man makes his own choice. The choice is not whether he shall bear the cross. If he is to be a disciple that is inevitable. At the end of every selfish path which men pursue—money, pleasure, greed, power, hate or indulgence—stands a cross. Someone must bear it. Without the shedding of blood there is no remission of sins. The rich young man who came to Jesus wanted to share his purpose, his joy, his abundant life, but found that he could not do so without sharing his cross.

Trace this scarlet line as it runs across the pages of history. Whenever it grows dim and the cross has been

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made a matter of convenience, that marks a period of decline for the church. Who are the men of every age who stand out in blessed memory? They are the cross-bearers—Stephen, Paul, St. Francis, Martin Luther, Wesley, John Huss, John Bunyan, Kagawa—men of whom the world is not worthy. They shared his ideals and, what is more, they shared his method—the cross. The self-seekers of history either slipped into nameless graves or they are remembered with regret and shame, as the killers, the destroyers, the betrayers of their fellow men. "He that saveth his life shall lose it." History's verdict shows that Jesus was right.

CANCELED CROSSES

Some of you have heard Charles Wells tell of his experiences in Russia. He became interested in the strange type of cross which he saw on the Russian Orthodox churches. It has the usual upright and cross pieces, but it had an additional cross piece running diagonally under the upper arm of the cross. He searched through the libraries, but could find no explanation of the unusual cross. Finally he found an aged priest in one of the churches who told him this story. Many years ago a consecrated priest in charge of a local parish became deeply concerned over the shallowness and hypocrisy of his church. As a warning to them he removed the cross from the church, but his congregation protested and ordered the cross replaced. The old priest replaced the cross, but nailed this diagonal bar to the upright as a symbol to them that they had canceled the cross in their lives and therefore he was canceling the cross on their church. Other churches saw this new type of cross and adopted it without knowing its history. It came into general use among the Russian Orthodox churches. At the time of the revolution it was a church with a canceled cross both inside and outside, and it was this shallow church with a canceled cross that communism rejected. Do not misunderstand me, I am not defending communism. I am simply saying that communism did not reject the religion of Jesus Christ; it rejected a church with a canceled cross.

THE WAY FOR THE CHURCH—THE CROSS

The danger which Christianity faces in America is not opposition from the outside, but a canceled cross at the heart of the church. A great tree is not bowled over by a strong wind until something has attacked the heart of the tree and weakened it; then, in this weakened condition, it becomes a victim to the high wind. With a canceled cross the churches of America are in no position to meet atheistic communism. Ten of the twenty-two Baptist churches in our association had no baptisms last year, and little or no missionary giving. Two-thirds of the members of our churches make no contribution to the spreading of the kingdom of God outside our own walls. We are trying to face a difficult day with a canceled cross. We are saying that changed men will change the social order. We had better say that a changed church membership will change the spiritual atmosphere of our churches. Financial recovery in our churches is dependent upon spiritual recovery. We cannot have social reform until we have righteous indignation, and we cannot have righteous indignation until we have more righteousness than we now have.

It was no easy task for Jesus to accept the cross, even though he knew it was inevitable. Life was sweet to him. He did not want to die; he wanted to live. Listen to him as he prays in the garden alone: "Father, isn't there some other way—some easier method? Can I not become the world's savior without becoming crucified? Father, if it is possible let this cup pass from me." But there is no other way. For the Son of Man the cross is inevitable.

It would be a very wholesome thing if the church of Jesus Christ would go into its own garden of Gethsemane and examine its own purpose and method. Let the church pray: "Father, is there not some easy way for us to establish the kingdom? Can we not do it by advertising, by promotion, by hiring eloquent preachers, publishing good books or selling advertising space? Is there no easier way?" If we will do that and then listen, we will hear clearly the inescapable answer of the Master: "He that taketh not his cross and followeth after me is not worthy of me." Cancel the cross and you can-

cel all. Accept Jesus and you accept his purpose and his method. The cross is inevitable.

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed the bread when the crowd he fed
On the grassy mountainside;
He borrowed the dish of broken fish
With which he satisfied;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

He borrowed a room on his way to the tomb
The Passover Lamb to eat;
They borrowed a cave for him a grave,
They borrowed a winding sheet;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

Religion And Its Food

By Irving Maurer

And he lay down and slept under a broom tree; and behold an angel touched him, and said unto him, Arise and eat . . . because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God. I Kings 19:5, 7, 8.

"THE JOURNEY is too great for thee." This is a sermon for tired people. In Mendelssohn's great oratorio the baritone brings out the sensation of weariness and defeat. Elijah is one of the grandest figures of Old Testament history, the first of the prophets of moral monotheism. But even Elijah came to a time when he was up against it. A fugitive from the wrath of Jezebel, he finds himself spent, sleep-weary, hugging the shade of a lowly broom shrub on a blazing desert. But Elijah has a recourse. An angel touches him and brings him food and drink, and in the strength of that food Elijah is sustained forty days and forty nights, until his feet stand upon Horeb the mount of God.

Here is a beautiful parable of human experience. We are self-confident and ready to meet whatever comes. And then we come upon days of defeat and of weariness, and we seem to be at the end of our rope. Possibly we then discover what Paul meant when he said, "When I am weak, then am I strong." We recognize that life is too big for us to live it all by ourselves. The journey is too great for us. Thank God if you discover this in time.

As we live on there are few of the experiences of life which are not too great for us. Take friendship. Who is sufficient by himself to be a true friend? To weather the difficulties of increasing nearness and understanding, to see the worse as well as the better self of our friend emerge, to push upward to the plane of disinterestedness so that your relationship to each other is entirely aside from direct return, to remain a true friend against odds—who is able to do all this? Friendship is a journey that is too great for us. Or take marriage and the family life which results, with children coming to the home, and with all the storm of childhood's growth into adolescence and manhood. For two young people to plight their troth each to the other to remain constant and true until death does them part, what a prodigious task, that, for any man and woman to undertake! To become the father or the mother to a human being, to strive to provide shelter and sustenance, to become the nurturer of his spirit, and to do all this so that in the end you can lay the work down as well done; it is too great for you.

Or take the social side of human life. Who is sufficient by himself to do his full share in the life of his day? What is my duty as a neighbor and a citizen? How can I function so that I may help a righteous social order into being? What is my duty in a democracy where the majority rule often expresses itself in terms which are not only distasteful to me but also are a denial of my own personal convictions? How can I function in my vocation so that I can help toward a better organized world? How can I get a living in a competitive capitalism and not accentuate the acquisitive spirit? How can I maintain moral ideals of my own and live at peace with my fellows?

IS THERE HELP BEYOND OURSELVES?

And then how about the possibility of living so that whatever faith you have comes into grip with actual situations and points a way for you to go? Here are certain emphases made by Jesus as to the need of good will, of unselfishness, of having a merciful and a forgiving spirit. Here is the thought of a universe of which we know just enough to become aware of our physical weakness and our cosmic unimportance, just enough to know ourselves as tiny organisms gifted with insight and reason and self-consciousness, and yet to realize that this insight of moral and spiritual truth is of a piece with the comprehensive whole. How can any man make these facts work for the glory and the well-being of the inner lives of men? How make a religion work so that we can amount to something more than groups of physical reactions to stimuli, so that we can control these stimuli and maintain a direction, a purpose in our lives?

No, this is all a journey that is too great for us. We try to do the right, the needful thing, and we run against the Jezebels of life, and soon we are in flight and, in weariness, are ready to give in.

There is today a rather noble recurrence of Comtian positivism which is called humanism. It itself is a move in the right direction away from a modern deistic

mechanism; it is a gesture in favor of human importance and value. But it maintains that if there is a journey too great for us, it is just too bad. There is no help beyond ourselves. It maintains that the human spirit, by and for itself alone, must be depended upon to do all these things. It says that man is just an indication of a moral level which has thus far been achieved and that the future is measured solely by his courage and effort.

But Elijah is the picture of a man whose courage is a broken spear. He is done. It is enough. And there is an angel who touches him and says: "Arise and eat, the journey is too great for thee." This is a world in

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which the human spirit, facing life, meeting issues alone and with courage, becomes aware of succor, of stay. It is the experience of the man who cries: "The eternal God is thy dwelling place, and underneath are the everlasting arms." A person with this religious attitude can walk every step of the way with humanism, but when the humanist stops, this man can go on. His idea of man, too, is of a courageous being, fashioning civilization according to his thought. But he believes that this universe has sympathy with every noble attempt of the human spirit. He believes that the forces of good in man and in the world work together. And all is comprehended by the old-fashioned word, God.

What is the food which the angel gives Elijah? It is the bread of life of which Jesus spoke; the heavenly manna which the wanderers toward an old home always find. First, it is the bread of moral reality. When other helps have failed we are helped by our consciousness of right and wrong. Today in our novels we see pictured men and women who have given up the endeavor to define sin. I sympathize with them in their despair, for definitions of right and of wrong which fail us are those which have been machine-made; they are too much a pattern, too much the result of taking another man's word, too much the result of our unwillingness to reason things out for ourselves. At the same time there is a right way to live and there is a wrong way to live. We find the greatest help when we define goodness in terms of inner wholesomeness, and also in terms of love and good will. We find that trying wholeheartedly to do the right thing brings us to the juniper or broom tree, weary, spent, but it also brings the angel who says, "Arise and eat." Never have we had a greater need for that heavenly bread of inner and of social goodness than today.

And the bread which is fed us in religion is also the bread of hope.

WHERE SOME MODERN IDEAS ERR

Modern philosophy has tended to enchain the lives of men. The greater awareness of the physical and the mental processes by which we function has brought with it a modern determinism which is today as deadly as was Calvinism in robbing the individual of initiative and of independence. We are told what is the capacity of our minds. We are told what our physical inheritance will probably bring to pass within our lives. We are pictured in terms of our routine reactions, running around in the treadmill of fixed circumstances until we are made to feel that there is no reality in the self of its own creation; that is left for less than four per cent of men—for the favored. Again we are hearing of the elect as in the early New England days.

But this is not the whole story. Each of us is living in a rather marvelous world, of which he is more and more physically and spiritually the user, the creator. We have it within us, if we can cling to the thought of God, to do and to be far better than we have done or been.

We have beauty and truth and no one has a monopoly of them—they are for all of us to enjoy. Up on our hill in selfish vacation days as I read or write I can see above the desk or page the lovely valley, its green slopes wrapped in evening mist or lying under a storm cloud, and I know that, despite all the sorrow and the tragedy of man's personal or social defeats, despite all the misery of our economic failures, despite our mistakes, this beautiful life of the soul is possible for us all. I know that the salvation of men is by their dreams, and that when we are down in the depths of self-realization, as Elijah was, the angel of hope touches us and says, "Arise and eat."

And this sustenance is for us, today, the life of Jesus. Much of the theology of the church which led countries in Europe to fight battles over the questions involved in the Lord's Supper, has never seemed of importance to me. But it is rather wonderful that, today, as of old, modern churchmen gather in a church, and partake of broken bits of bread, and hear the minister saying what Jesus said: "Take, eat, this is my body which is broken for you." The fact of Jesus, his willingness to forget himself, his unbroken faith in mankind, his death on the cross, this is the food which, if a man eat of it, he will

never hunger. Modern life needs to have more people trying to be like Jesus. Wise economists are again discovering that the Golden Rule is safer than even a protective tariff, that a nation is doomed if it forgets the poor and the weak, that not alone the production of goods but the welfare of the toiler is the real objective in business. We are in a better position than we were six years ago to see the value to life today of Jesus.

We have spent too much time figuring out a reasonable interpretation of religion, and the task is too great for us. Now we need again to discover the happiness and the strength of being religious. Now, when so many people are scared and worried, when the facts of tomorrow bring a menace, and we are tired, we can appreciate tasting of the angel's food. I have never heard of friendships breaking down, of divorces mounting, or of children being mistaught, when those involved were honestly living in the realities of religion. What we need today, you and I, is to eat of this food, the food of moral reality, of hope, this life of Jesus, the bread of life, food which will bear us up until our feet stand again on Horeb the mount of God.

Why I Am For the Church

By Charles P. Taft

A VERY wise and experienced public speaker once said that a speech could never catch the attention of an audience unless it answered a question for which the audience wanted an answer. I am sure many people are asking themselves in the silent hours, Should I be for the church?

That question is part of a larger problem that faces all of us much of the time. We are all engaged in a more or less intense effort to find some thread upon which to string the essential facts of human experience as a guide through a world that often impresses one as slightly insane.

Arnold Toynbee has been engaged in writing a history of the twenty-one different civilizations that have existed in man's experience. In the first of these volumes he calls attention to what he describes as the rhythm of history. In the eighteenth century, for instance, men were primarily interested in organizing accumulated material. That was the age of Gibbon, of the encyclopaedists, of a critic like Voltaire. In the nineteenth century, says Mr. Toynbee, man was enlarging the sources of knowledge and creating a vast bulk of information, without much effort at analysis.

While the process is still continuing in some degree, most men, with a feeling of utter confusion, are seeking simplification, and for one reason or another some men are trying to satisfy their need. Wells began it with *The Outline of History*. We have had many outlines of science. Toynbee's massive work is of the same character. Harry Elmer Barnes and Will Durant have entered the same field.

In all this confusion, I am for the church in the first place because it insists upon the presence of God in hu man history. As I read the history of the church, th was not always the case. Certainly the primitiv churches, which looked for the immediate return c Christ bringing with him the judgment day, had litt interest in politics and business of their day. Paul wa hard put to it to explain to the early Christians ho some of their friends and dear ones were allowed to d before the second coming. They had no hope for a improvement on earth, and in many cases their fea had considerable basis.

The teaching of St. Augustine, which dominate philosophic thought for nearly a thousand years, wa that life on earth was pretty desperate at best, and tha it would continue about that way until the number c those predestined to grace had been reached, after whic the day of judgment would follow.

GOD IN HUMAN HISTORY

A philosophy of history which took account of an prospective improvement, or sought to find any pas record of improvement in human living, was first se out in reasoned form by the great German, Hegel. Du ing his time began what is called the idea of progres That this idea should be so new always startles me little, because most of us take the "bigger and better ideals of the Chamber of Commerce and the Booste Club as something that has always existed.

Hegel found a record of gradual improvement in hu man history in spite of its ups and downs, but curiousl enough, when Karl Marx, his most famous studen analyzed the course of history, he went to the opposit extreme and saw no consistent thread except the con trasting methods of earning a living. Religion, idealis and all spiritual motives he discounted almost com pletely, or at least held that these were mere shams use by the dominant classes of society to keep down the pro letariat. Marx's son-in-law claimed for him that h had taken God out of history.

There are some moderns who follow the same lin without putting it in just those words, as for instanc when they find no basis for the Federal Constitutio except the economic conditions of the day in which i was produced.

This theory of Marx and Engels produced its natura reaction, and Thomas H. Green laid the basis for th idealistic view of history. He has been followed by suc historians and philosophers as H. A. L. Fisher, of Eng land, and Benedetto Croce, of Italy. In the Socialis movement itself came some reaction, and no finer ex pression of the idealistic viewpoint has been given tha by Jaurès, the great Frenchman who died just befor the war.

So I say that I am for the church because it insist upon the presence of God in human history. It insist that man's relationship to God is his religion, and i refuses to be satisfied with the humanism that make mere service a substitute "just as good."

I do not mean that the church has always made clea its position, but certainly it cannot avoid this position no other organization can assert it so strongly, and n other ideal can more inspire the church. It brings wit it a discontent with conditions in which we live, whic

s surely divine, and a sense of need in every human oul.

I am for the church also because it insists upon the mportance of human personality, and asserts the divine apacity of every individual no matter how degraded.

THE CHURCH AND HUMAN PERSONALITY

It is of considerable interest to me that the beginnings f democracy grew directly from the religious insistence pon individual conscience. In the sixteenth and seventeenth centuries, the dissenting groups in England, beginning with the Anabaptists and following with the Quakers and the dissenting Puritans, who broke away rom the Anglican Church, developed the small indeendent congregation which governed itself. In these

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mall groups of men and women, convinced that God poke to each of them, people were ready to listen to ach other with tolerance until everyone had spoken, nd then decided in accordance with the will of the maority, which, as Cromwell put it, was likely to be the rue will of God for such a congregation. Along with his practice in democracy grew an almost mystical conviction expressed by one of the Levellers in this way: 'The poorest he in England has a life to live even as he richest he." That meant a life free from the domiance of any other individual, a life of his own, a life f supreme importance to him and to God.

During this same period came the growth of science, eginning with Newton, and this left an impression on nen's minds of a mechanistic world, in which a human eing was an atom of no importance, crushed in the nachine. This, too, led to the idea that the king was o better than the commoner. When John Locke tried o explain the "glorious revolution" of 1688 and told the world that government existed only by the consent of the governed, he was drawing together these two threads to form the beginning of the philosophy of democracy.

It took nearly two hundred years before the philosophy of those early dissenters was really carried out in complete manhood suffrage, and even in the United States that was not achieved in Rhode Island until a revolution in 1841. The scientific approach was not enough to accomplish the ultimate triumph of democracy; it took the revolution of the radical religious movements, the Baptists and the Methodists, to bring about that result in the United States.

Hegel is responsible too, for a development which in its essentials is opposed not only to democracy but to religion in this very matter which I am discussing, for while he agreed that the will of the people should prevail, he said that only the few, and perhaps only the divinely appointed ruler, *Der Fuhrer,* could really know what that will was; and that the character of the individual must be refined by his submission to whatever the ruling group felt were the necessities of the state. This totalitarian idea now operating in Russia, France and Italy is fundamentally opposed not only to democracy, but essentially to the Christian ideal for human personality. Russia could permit millions to starve because the good of the state was felt to demand it. No Christian can believe that. Because this conflict is one of the few great conflicts of the day, I am for the church, which must stand four-square on the teachings of Christ, and for one of his most distinctive teachings, namely, that God is interested in every human soul.

TODAY'S WORLD NEEDS GOD!

I am for the church in the third place because it is the company of faithful people. In saying this I am not expressing an attitude "holier than thou," but I am simply testifying to the general characteristics of people whom I meet in church. Besides that, I am constantly finding that people whom I meet and work with in other enterprises, and in whom I find I can put the greatest confidence, are sincere members of some religious group.

I hope it will be quite clear that I am not considering the church in any exclusive sense, but rather in the same sense as Christ's famous parable in which he attempted to describe his neighbor.

This third reason needs only one additional comment, that it surely applies to church members in neighboring counties, neighboring states and neighboring nations, in a day when the most distant corners of the earth have been brought in fact next to us.

Lastly, I am for the church because it seems to me that there is greater need of God, and of human personalities with divine ideals, at the present time and in the days that are coming, than ever before. Confused as people in many ages have been, there has never been a day when there was a greater undigested mass of facts and circumstances pressing in upon us, nor a day with problems more difficult to solve. If one thinks of social relationships, of money, exchange, unemployment and other economic problems, of the struggle to find adequate principles of political science to guide us in

the "endless adventure of governing men," as Oliver called it, surely he must agree that men of idealism and of religious strength can contribute more than any other group to the advance of mankind.

No field needs religion more than the international. There is no possible answer to violent, destructive nationalism except principles worked out upon the basis of love of God and one's neighbor, and I know of no way in which nationalism in other countries can be opposed and overcome except through the support of foreign missions. Not only because the world is one today, but because we of the Occident are primarily responsible for the spread of industrialism to Japan, China and India, we must help to build up a nucleus of native church people and through them a public opinion in those nations which can help to bring at the very least the advances in factory and child labor legislation which we have achieved. I am not proposing a destruction of the other great religions, but their inspiration to join and help the Christian church in fighting secularism, nationalism and abuses of industrialism.

Neither am I advocating a social gospel which in some cases may be properly described as somewhat fanatic and often badly educated in history and economics. I oppose with equal fervor a static conservatism in the church, which is hostile to change, invariably defends the established order, and usually protects privilege.

PESSIMIST AND OPTIMIST

It seems to me that the struggle in which we all are involved is well summed up in the contrast between the royal pessimist who wrote the Book of Ecclesiates, and the thoughtful optimist named Paul.

Said the pessimist:

> I hated all that I had toiled at under the sun, knowing that I must leave it to the man who follows me, and who knows whether he will be a wise man or a fool?
>
> So I saw the best thing for man was to be happy in his work; that is what he gets out of life, for who can show him what is to happen afterwards?
>
> Naked he came from his mother's womb and naked he must return; for all his toil he has nothing to take with him.
>
> Anyone still alive has something to live for (even a live dog is better than a dead lion); the living know this at least, that they must die.
>
> Sow your seed in the morning of life and stay not your hand till evening; you never know whether this or that shall prosper or whether both shall have success.

Said the Christian optimist:

> We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given to us.

The Search

NO one could tell me where my soul might be;
I searched for God, and He eluded me;
I sought my brother out, and found all three.

ERNEST CROSBY.

He That Winneth Souls Is Wise

By Clarence E. Macartney

And he that is wise winneth souls. Proverbs 11:30.

NONE ever lived long enough or grew wise enough to refute the truth of that utterance. In this world men follow many paths and strive after many goals—wealth, fame, power, knowledge, pleasure. But as to the wisdom of that pursuit and quest, nothing is said. The wise man is he who seeks after souls to win them.

This must be because of the value of the soul. The supreme appraisal of the soul is not that which it can suffer, or enjoy, what it can imagine or conceive, nor the fact that it will live on forever, and that God and the soul are the two lights which death cannot dim but that Christ shed his blood for the soul's redemption. The cross proclaims the incomparable worth of a man's soul. Therefore, he who winneth a soul is wise.

WINNING OUR OWN SOUL

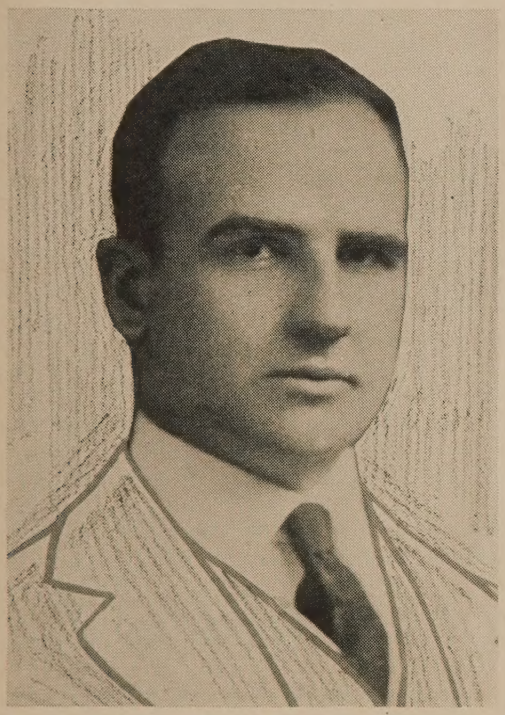
First of all, he that winneth his own soul is wise. This must be done before we win the souls of others. The soul, which is the greatest trophy and the greatest possession, is not won save by toil, denial, sacrifice, endurance, discipline. Many of those who have won possessions and prizes in life have not succeeded in winning their own souls. There they knew only defeat and loss.

Life is a school for the training of the soul. It is a battlefield for the winning of the soul. Christ said, "By your patience ye shall win your souls," and patience there means endurance and suffering. That the purpose of life is to give men an opportunity to win their souls is the only statement of life's meaning which can face all the facts of life. If life is for fame, for glory, for knowledge, for pleasure, then in the end what defeat, illusion, and mockery! Truly, we walk in a vain show. But if the purpose of life is for the discipline of the soul, to afford a field upon which it can be won, then it is a perfect plan; no fault can be found with it. Every experience, every state, every station, every trial, every throbbing pain, every success, every defeat, every joy and every sorrow serves that great end and gives man an opportunity to win his soul.

One of the world's great books is that book which Napoleon used to read amid the crash and thunder of his battles, and to which Humboldt used to turn when his mind wearied with reading the starry manuscript of the heavens—St. Pierre's *Paul and Virginia.* It is a great book, not only for the music of its diction and the way in which it touches the deep and tender pathos of the here and the hereafter, but because it teaches man to be reconciled to his lot and to have faith in the wise decrees of providence. It impresses upon the reader the fact that life is a trial where we have an opportunity to win our souls. This is summed up in the words of Virginia to her distracted lover Paul: "Life is only a trial. I have been found faithful to the laws of nature, of love, and of virtue. Heaven found my probation sufficient.

Now at the source of all beauty, whence flows all that is delightful upon earth, my soul sees, hears, tastes, touches what before she could only feel through imperfect organs. O my friend, raise your thoughts toward the Infinite that you may support the pains of the moment."

When we look at life as a trial, a probation, a place to win the soul, a discipline, the purpose of which is the exercise and development of moral character, with a view to its perfect freedom and full reward in the life to come, then what a scene this life, even in its ordinary aspects, becomes! Everywhere I look I see a field of trial and battle, where, with God, redeemed men, angels, and even devils for spectators, a struggle is going on for the conquest of the soul. By sick beds, in hospital



CLARENCE E. MACARTNEY

wards, in busy offices, in quiet studies, in clangorous shops and mills, in countless homes, men and women are putting on greatness because they are winning their souls.

How, then, goes this battle for the soul? Compared with this all else counts for little. Are you winning your soul—winning it from fear and hate and anger and pride and doubt, and all those foes which would enslave it? If battles have already been lost, do not be discouraged, for it is by "your patience, your steadfastness and endurance," Christ said, "that your soul shall be won."

O watch and fight and pray,
The battle ne'er give o'er.
Renew it boldly every day,
And help divine implore.

WINNING THE SOULS OF OTHERS

This is perhaps the meaning most frequently found in this great proverb. "He that winneth the souls of others is wise." It is true that we must first of all win, or, at least, ever be making the effort to win—for the battle is truceless—our own souls. Cardinal Newman at the great crisis of his life confessed that he could do nothing for those who came to him for help and advice because the great and immediate business was the saving and the winning of his own soul. Yet there is something to be said on the other side, too, as expressed by the anecdote about William Wilberforce, the great enemy of the slave trade. Asked one day about the welfare of his soul, he answered that he hadn't had time to think about it, he was so concerned with the welfare of the souls of other men. Wilberforce was a true Christian and meant that in the right way. He had won the battle of faith for his own soul, and therefore must now seek to win other souls.

The great mission of Christ in the world was to win souls. The Son of Man is come to seek and to save that which was lost. Because that was the great work of Christ, it follows that it is the great work of his church. It is the high privilege and the solemn duty of the followers of Christ to engage with him in that great enterprise, the winning of souls for his kingdom. When he left the world, and left his work and his church to his friends and disciples, Christ said, "Ye shall be witnesses unto me."

Apparently, Christ has no other plan for the salvation of the world.

FAITH A CHIEF REQUISITE

There can be no doubt that this is the chief heresy and the chief disease of the church—its failure to witness, to care for, and to seek after, the souls of men. We have placed so much emphasis upon winning the social order, upon Christianizing business, the economic system, and international relationships that we are likely to forget that the chief work of the church is not so much to win the world as to win souls out of the world for Christ's eternal kingdom. If winning the world for Christ is the mission of the church, then dismal failure must be written across every page of its history. But if to win souls out of the world for Christ and his eternal kingdom is the church's work, then victory is stamped upon every page of the church's history, for wherever a soul is won for Christ, won out of the world and unto God, there indeed a glorious triumph has been enacted.

In the winning of souls, as has already been indicated, the winning of one's own soul plays an important preparatory part. This is brought out in a beautiful figure in the passage from which the text is taken. It is this: "The fruit of the righteous is a tree of life, and he that winneth souls is wise." There the winning of the souls of others is placed as a natural and collateral result of the righteous life which has won its own soul. If we would be epistles of the living Christ, then we must bear the fruit of the righteous, for the righteous is a tree of life.

The Lord hath used those lips of men
To spread the truth's immortal light,
To pray the spirit's mystic pen
Upon their lives the truth to write.
Could written parchment conquer all,
St. Paul's epistles had sufficed.

But we must be ourselves, like Paul,
Epistles of the living Christ.

If the church is to do its work as a winner of souls, we must have faith that the soul can be won. This is all important. Because men are won so easily to sin and to unbelief, we must not lose our faith in the fact that they can be won to God. The Christian faith is adapted to the souls of men. God would not have given a revelation if the mind of man were not fitted to receive it and believe it. The deeps that are in Christ call unto the deeps that are in the human soul. Man was made by God and for God, and as Augustine put it in his immortal prayer, "My heart is restless until it rests in Thee." The divine image man still bears, broken, stained and defiled though that image may be.

So then, we must have a great faith that the souls of men can be won, that in this world, as Christ said to Paul of Corinth of old, "Christ hath much people."

Down in the human heart,
Crushed by the tempter.
Feelings lie buried that
Grace can restore.
Touched by a loving hand,
Wakened by kindness,
Chords that were broken,
Shall vibrate once more.

In spite of the paganism, skepticism, animalism, and all the foes of God and man in the world, let us have faith that souls can still be won for Christ; that still, no matter how far away the far country, or how sunken in sin, the soul can be won to God, and can say: "I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven and in Thy sight."

LIFE'S HIGHEST DISTINCTION

Those who win souls are wise and have their eternal reward, their reward in the world to come, and also their joy and reward in this world. St. Paul spoke of the souls whom he had won for Christ as, "my joy and my crown." "They that be wise," said the prophet, "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." To have turned one soul to righteousness, to have won one soul to faith in Christ by word, precept or example, is to have a distinction compared with which the laurels of a Caesar, a Hannibal and a Napoleon are but withered weeds.

Seek, then, that high distinction! Win your own soul with the help of Christ, from temptation, from envy, from hate, from bitterness, from suspicion, from impurity, from doubt. Then seek to win the souls of others. Win the fearful to courage; the embittered to love and forgiveness; the slaves of passion to the liberty of the sons of God; the unrighteous to the obedience of the just; the lovers of self to lovers of mankind and God; the lovers of this present world to lovers of the world to come, and all to Christ. To do this is to do the will of God and to know the highest and the abiding satisfactions of life. It is to possess a kingdom which cannot be moved. He that winneth souls is wise; and they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

'The Fathers Have Eaten Sour Grapes'

By Beryl D. Cohon

And the word of the Lord came unto me, saying What mean ye that ye use this proverb in the land o Israel, saying: The fathers have eaten sour grapes, An the children's teeth are set on edge? As I live, saith th Lord, ye shall not have occasion any more to use thi proverb in Israel. Behold, all souls are mine; as the sou of the father, so also the soul of the son is mine; th soul that sinneth, it shall die. Ezekiel 18:1-4.

A PROVERB was current in ancient Israel whic the prophet Ezekiel quotes and refutes. Thi proverb and this refutation summarize a much debate issue in the history of Judaism. Today the proverb stil expresses a philosophy of life popular the world over and the prophet's refutation is still a pointed challenge As we accept or reject or adapt the formula given b our priest-prophet in the dim days of the Babyloniar exile, so shall we determine the moral content of ou civilization. Thus shall we determine, too, whether w shall live and prosper as a race of men, rearing a gen eration of men endowed with moral backbones, or thriv as a generation of jellyfish, breeding a race of spineles creatures.

The proverb seems to have been popular with th Hebrew masses. A decade or two before Ezekiel, th prophet Jeremiah quoted it and expressed his ferven hope that better, happier, saner days were coming an that in those days the proverb would no longer prevail i the minds of men. It was but natural for our remot ancestors by the rivers of Babylon to slip into the typ of thinking reflected in this proverb. They were exile in a strange land; their country was prostrate unde the heel of the invader; their dear ones were murdered their homes and their national shrine were in ashes. Go had deserted them, they felt. The stern voices of thei prophets were ringing in their ears, rousing a sense o guilt. They were being punished for their national sins Their fathers had eaten sour grapes; now they, th children, were having aching teeth.

WE ARE LOST, SAY THE MASSES

The proverb fell from the lips of the Hebrew masse freighted with despair and cynicism. "We are a lost, a doomed generation; we are helpless and hopeless," som of them said. "We are caught like fish in a net. There is nothing that the individual can do about it. God i angry and he has repudiated us." Another group said "There is no justice and no truth in the scheme o things. No just God presides over our destinies. On generation eats sour grapes and another pays for it Where is justice? Where is equity? Where is truth?" With Job, they challenge God's justice. "The world i given over into the power of the wicked? If not he who?" Still others found themselves confused and be wildered, unable to follow the logic that pointed to an unjust, capricious Sovereign presiding over the destinie of men and nations, dooming the innocent and the guilty

alike, and too healthy of spirit to surrender to an attitude which spelled moral nihilism. These people, again like Job, searched their hearts, felt themselves innocent of personal guilt, and pleaded for an explanation. The silent heavens held no revelation for them. The truth of the proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge," thus appealed to the minds of the masses.

It still appeals to the minds of the masses. It has a special appeal today. Men are repeating it everywhere, though in different words. The social reformer says: "It is environment and heredity that determines the paths we take through life; environment and heredity,

Beryl D. Cohon

not our own wills, shape our characters." The political reformer says: "It is the system under which we live that is responsible for our ills. There is no sense in quarreling with the individual, who is helpless drift. Change the system, pass new laws, reorganize the economic and political setup if you are seeking a happier world." The biologist says: "It is all in the protoplasm. Our ancestors have determined what we are and what we are to be." The psychologist says: "The deep, mysterious recesses of the subconscious, the inhibitions of our childhood, the primitive impulses determine our personalities and our worth." The alienist in court pleads: "Not guilty! Why punish the criminal? He is mentally and emotionally maladjusted. He is a patient and should be treated as a patient. If we must punish anybody, we should punish his parents and grandparents for transmitting a bad heritage to him; punish society for not surrounding him with the proper influences." Innumerable popularizers leap to a thousand hasty conclusions on the basis of the supposed facts presented by the supposed scientist. In endless novels, essays, biographies, plays, orations, they absolve the erring of all responsibility and condemn the innocent for producing the guilty.

Thus is the proverb, which was condemned by the prophet some twenty-six hundred years ago, popular today. We repudiate personal responsibility. It is our fathers' feast of sour grapes that is to blame for all the evil in our own personal conduct.

We Jews have an added bunch of sour grapes to explain away our own personal shortcomings. Anti-Semitism is a convenient cloak. Are we failures in our business enterprises, our professions? Are we excluded from this or that social set? Are we blackballed in this or that lodge or club? Are our sons or daughters excluded from certain schools? Are we not wanted in certain neighborhoods? Are we generally disliked? Anti-Semitism is the explanation. Anti-Semitism is the balm of Gilead to most of us when we are face to face with failure.

"THE SOUL THAT SINNETH, IT SHALL DIE"

Of course anti-Semitism explains some of it. Many fine Jewish young men and women are not admitted to certain schools for no other reason than that the Jewish quota is filled. Many of us are not wanted as neighbors for no other reason than that we are Jews. Many of us in the professions cannot attract a certain clientele for no other reason than that we are Jews. That is true enough. At the same time, the truth ought to be driven into the hearts and minds of our people that it is an evil, a fatal thing to cover up our personal shortcomings with the blind label "anti-Semitism." Are there no misfits among us? Do we not have our human share of incompetents? It is not true that every time a Jewish boy is excluded from a college the explanation is anti-Jewish prejudice. He may have a bad scholastic record or an objectionable personality. It is not true that every time a Jewish family is excluded from an apartment building or a certain neighborhood the explanation is always Jew-hatred. The family may be objectionable because of bad social habits. It is not true that the reason that some of our doctors or lawyers or business men do not prosper is anti-Semitism. Anti-Semitism may be the reason in part, but not necessarily. Personal incompetence, lack of integrity or skill, a difficult personality or a complicated set of factors which have nothing at all to do with anti-Semitism may explain it. It is a bad, a dangerous habit our people have acquired to condone every personal failure on the basis of anti-Semitism. It is unfair—unfair to the world about us, and unfair to the Jewish group. Moreover, as long as we jump to the hasty and comforting conclusion of anti-Semitism, we shall never correct our own faults; we shall never become critical of our own bad habits; we shall never improve ourselves.

That is the danger of blaming everything on the sour grapes of our fathers. I grant that there is truth, much vital truth, in the claims of the biologist and psychologist, sociologist and economist. I grant that Ezekiel is woefully antedated in his understanding of the roles heredity and environment play in the shaping of our characters and our destinies. I agree with those who say

that our political and economic setup must be revised at many points if we are to solve the chronic economic and moral problems of the individual. However—and this is the conviction I submit for your serious consideration—somewhere in our economic, political and social reforms, somewhere in our educational system, we must find room for personal responsibility. A theory of life or reform that repudiates personal responsibility is fatal. "The soul that sinneth, it shall die." It, and no other. We must not exonerate the individual too easily. At every point in our lives—in our personal conduct as parents or as children, as friends, as neighbors, as workers, whatever our vocations, whatever our problems, whatever our temperaments, whatever the temptations that beset us, whatever our heredities and our environments—personal responsibility for what we are and do and what we try to be and to do must not be explained away too readily. We dare not encourage a generation to evade personal responsibility. "The soul that sinneth, it shall die." I plead for "rugged individualism" in the realm of moral integrity. I plead for the ancient, orthodox virtue of recognizing one's personal responsibilities and performing one's honest duties.

This habit of exonerating the individual of all personal responsibility leads inevitably to futility. I need not point out what effects the constant plea of "Not Guilty," "Not Responsible" must have upon character. What type of individual may we envisage under such an influence? What type of integrity or idealism may we anticipate?

But more than that: having freed the individual of all responsibility, we go about solving our problems impersonally. That leads to vicarious virtues or to a paper idealism. We vote for this or that candidate and that is the measure of our personal contribution to the solution of the stupendous problems that beset us. We sign a resolution calling for disarmament and that is our contribution to the cause of world peace. We give the solicitor a dollar or two and that settles our own personal responsibility toward the misery of our communities.

I want to suggest several areas where a larger measure of personal responsibility must be achieved. With our present tendency to concentrate power and effort in national offices, with the expansion of business enterprises and the tendency to deal more and more impersonally in our social thought and service, the slump in personal responsibility becomes an acute problem.

RESPONSIBILITY FOR OUR THINKING

First in our way of thinking. We must clear the mind of certain shibboleths and get rid of bad mental habits if we are to understand properly the moral issue confronting our generation.

We speak of "society" and "system." Many among us feel that once we have recreated our society and reorganized our economic or political system, our problems are solved and Utopia is around the corner. That is part of the avalanche of balderdash that is overwhelming us. Of course we must revise our social and economic order. I am not defending blindly the present scheme of things. But, after all, any society rests on individual men and women. Imperative as social organization may be, individual regeneration must accompany our reforms, or we shall be exchanging one woe for another, one form of cruelty for another. You cannot build an enduring structure with rotten material.

There is a noisy little group seeking to cure all our Jewish ills by reorganizing the Jewish community. "Reconstruct Judaism," we are told; "reorganize it into a civilization. Reconstruct our social welfare setup; reorganize our schools." There is a great deal in Jewish life that needs reorganization; that is a matter of efficiency. But if we wish to bring more health, more vigor into Jewish life, more loyalty to high ideals, we must concern ourselves not so much with the reorganization of the community as with the regeneration of the individual Jew—man, woman and child.

We pass resolutions and enact new laws interminably. There is something ridiculous about most of our resolutions. They reveal a jejune state of mind. We cannot solve pressing, complicated problems with resolutions. That is paper idealism. There is no life, no vitality and no sense in it.

We enact laws—laws by the thousands. Of course, in this complicated age new situations are forever arising that require new safeguards. But it is a futile thing to enact legislation when what we need is education. Have we not learned anything from the prohibition fiasco? Will we never learn that we cannot legislate people into righteousness, into idealism, into virtue?

BUSINESS AND JOURNALISM ARE RESPONSIBLE

The story is told of a certain farmer who wrote to his senator urging him to vote for a certain pure food law then before the legislature. The senator knew that farmer and was surprised at the communication. The man was known to adulterate the syrup he was marketing in large quantities. The proposed law would go hard on him. The senator wrote to him accordingly. The farmer replied: "Yes, I am accused of adding brown sugar to the syrup; that is why I want you to vote for that law. I want you to pass a law to stop me from doing it."

A second area where individual responsibility must be restored is our business world. The corporate form of business does away with personal responsibility. When the business world was simpler and man dealt with man directly, there was a good measure of personal honor involved. One's good name was at stake; one's family tradition had to be maintained. One took pride in his word more readily. His humanity was alive and responsive. But all this is deadened in the corporate form of business. Men do things in the name of corporations which they dare not do in their own names.

I am not advocating the abandonment of the corporate form of business; but I am pleading that a full measure of personal responsibility be restored. How that is to be achieved I do not know; that is the problem before the enlightened businessman, the businessman who is something more than a mere shrewd exploiter. The teacher of Judaism can only commend to the conscience, hoping that there is enough conscience to which to appeal. The teacher of Judaism, moreover, has enough faith in the goodness and decency of the

average person to feel that his is not futile talk when he speaks to the aroused conscience of decent people.

A third area where individual responsibility is sorely lacking and where it must be created is journalism. Our anonymous journalism is a moral evil of first magnitude.

Why shall not the editor and the writer assume full responsibility for their writings? They are molding public opinion; they speak for the nation; they are behind or against everything that is good and evil. Their influence is thus enormous. Why may we not hold them accountable for the views they foster and the policies they encourage? If business men take refuge in the corporate form of business and engage in piracy, journalists hide behind a double screen: the enormous corporations of their publications and, further, behind anonymity and editorial policy. We read newspapers every day of our lives. Do we know who edits our newspaper, who writes its editorials? If men had to sign their names to whatever they write and assume full praise or blame for the veracity of their facts and the balance of their judgments, there would be a larger measure of truth in the world.

IN THE FIELD OF RELIGION

We are impatient with men when we find them insincere. We are severe on the preacher when he proves himself hypocritical. Why condone blatant insincerity in the realm of the written word?

A fourth area is religion. Personal integrity is the very essence of religion. Impersonal religion is a contradiction of terms. The religious person is impelled and directed in thought and behavior by a sense of the sacred. Religion speaks to the individual in terms of individual duty. "And the word of the Lord came unto *me,*" is a recurrent phrase in the Bible; not "to humanity" but to "me." Enlightened religion has a social message, that is true; but the social ideals require personal dedication or they are a snare and a pretense and a sham.

One of the weaknesses of organized religion is that it has fallen victim to size. It has become another corporation, another mill. It is concerned too much with numbers. The quality of teaching and preaching has become impersonal. I am afraid that degeneration is rapidly eating at the very heart of our synagogues. We fight Hitler too much; we fulminate too much on anti-Semitism; we beat the wind too much with economic, political, literary abstractions. We do not drive into the hearts and minds of our men and women the divine compulsion of "Thus saith the Lord." We are not concerned enough with the personal problems, personal needs of the men and women that compose our congregations.

Judaism has always thought and taught in terms of individual responsibility. Its message of social justice has drawn the admiration of the thinking world; but it is its insistence upon individual duty and personal integrity that has given reality to its social pronouncements. On the solemn days of the year every sincere Jew beats his own breast for his personal and social evils; he does not beat the breast of the economic order or political system.

Behold the Man On the Cross

By Clarence W. Kemper

Are ye able to drink the cup that I drink? Mark 10:38.

THAT "Strange Man Upon His Cross" is the most challenging and disturbing character of all history. He called himself the Son of Man. His followers have found so much in him that we call him the Son of God. But we have the haunting feeling that names are not enough. Without doubt his was a new order of life in our world, making his birth, death and resurrection a new starting point for human history by the calendar and by the spirit. "The Incarnation restored laughter to the world." He gave us a reversal of values in "Whoever wants to be great among you must be your servant," and "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

So revolutionary his life that George Tyrrell remarked for all of us who have come under his sway: "What a relief if one could conscientiously wash one's hands of the whole concern! But then there is that Strange Man upon His Cross who drives us back again and again." It is like standing beside a quiet lake on a moonlit night when it appears that a band of silver comes right to one's feet. We cannot get away from him and his cross. Something momentous haunts us.

In this Strange Man upon His Cross we see into the heart of God. Here is the best answer to the plea, "Show us the Father." Jesus in prayer at Gethsemane, and speaking forgiveness from his cross on Calvary, flashes forth in time and human situations the mood of God from all beginnings. And if one is inclined to slur over the fact of sin, let him be reminded here that the heart of God has forever carried the cross. It may be said that the last words of our Lord upon the cross were but echoes from the cries deep in the heart of the Heavenly Father. If one wants to know just what God thinks of him, he can learn that best by looking at the cross of our Lord.

THE HEART OF OUR LORD

The cross tells most about our Lord. It is more like him than anything he ever did or said. Marked by simplicity though he was in life and teaching, our Lord was not understood. The very people who fled in fear before the cross, later were subjects for marvel at their boldness. These intimidated and crushed souls were so daring as to be accused of "turning the world upside down." They were caught up in an inspired abandon as though to say: "We do not know where he is going, or where he is taking us, but we must go along with him."

There is point in the Masefield dialogue. Pilate's wife remarks: "What do you think of his claims?" The Centurion answers: "If a man believes something so much that he is ready to die for it, he is going to get others to believe it too." Pilate's wife asks: "Is he

dead?" "No," replies the Centurion, "He is not dead." "Where is he then?" again asks Pilate's wife. The Centurion answers: "Let loose in the world, lady, where neither Roman nor Jew can stop his truth."

Ah, that is it, "let loose in the world!" The most important question our modern, bedeviled world can ask is this: "What are we going to do with Jesus of Nazareth and his way of life?" Somebody has remarked that Jesus got his whole heart out on the cross. T. R. Glover aptly observes: "The cross is the outcome of his deepest mind, of his prayer life. It is more like him than anything else he ever did. It has in it more of him. It was his love of man and woman and his faith in God that took him there."

Upon the cross of Jesus
Mine eyes at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess—
The wonders of his glorious love
And my unworthiness.

THE HEART OF LIFE

"They are worth dying for," is what Jesus on his cross says of all sorts and conditions of men. No one ever believed in God as did Jesus, nor did anyone ever believe in man as did he. He never knew "inferior races." To have one line of conduct for those of our kind and another for all others would be impossible to him.

Wherever men have been motivated by Jesus, they have preached his gospel of redemption of human life, erected schools for enlightening dark minds, established hospitals to cure sick bodies, and recently they are grimly set to do away with exploitation which has cursed the children of men. His mind and spirit overflow into all of life. He cannot be contained. Men cannot rest in a world with Jesus by their sides where things have more values than men.

Our day is marked by a great awakening as to the worth of man. How terrible is the sin that curses him! Conviction is on us. Our science and modern knowledge but confirm the message of Jesus and the Old Testament prophets that personal and social sins curse the race. In the cross as nowhere else we see ourselves in true light, conviction of sin comes, and repentance is upon our lips. "God be merciful to me, a sinner." Isaiah like, we cry out: "I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

THE FRUITAGE OF JESUS' WAY

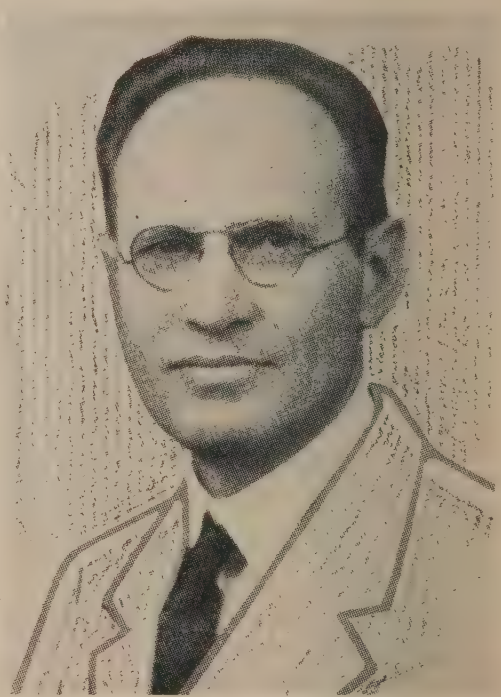
In the cross we see the way of life for ourselves. At first Christianity was known as "the way." Our days are retracing this trail. Wherever in human life we find most intimations of the cross, there we find life at its best.

When but six years of age Jane Addams was taken by her father to the then pioneer town of Freeport, Illinois. Sighting the squalor she remarked: "When I grow up to be a woman I want to live in a big house near the poor people, so I can help them." As a child she was beginning to "take it upon herself," which fruitage is the great Hull House ministry of Chicago.

When the body of Abraham Lincoln lay in state at Cleveland on the sad journey to Springfield, a poor woman held her little child up to see his face, saying: "Take a long, long look, honey; dat man died for you."

Indeed, the cross teaches us how to "take it upon ourselves." "As the Father hath sent me into the world even so send I you," was Jesus' eloquent word which threw the torch to his followers.

The great Japanese Christian, Kagawa, in his last book, *Meditations on the Cross,* observes: "I must become as awake as God himself to my responsibility for all living creatures in the universe and realize the fact



CLARENCE W. KEMPER

that I have a relation to them all." Again he expresses his sense of solidarity and responsibility: "And not for my own sins alone, for the sins of others have some connection with my own faults."

WE MUST "TAKE IT UPON OURSELVES"

E. Stanley Jones tells of the experience of a Hindu principal of a college. "I once saw Christ and I have never forgotten the vision. The plague was raging in the city and everybody had fled in terror except the sick and dying. Whole sections were deserted. I drove down through the plague-stricken section and to my surprise I saw a missionary lady, Mrs. D., coming out of one of the houses where there was plague. She came with her hands extended before her and she said: 'I am sorry, Mr. S., that I cannot shake hands with you, my hands are plague-stained.' As I looked at her with her plague-stained hands I saw Christ."

Indeed, the haunting fact of the cross and the Strange

Man upon it tracks us down and will not let us rest except as we "take it upon ourselves."

Wherever there is silence around me
By day or by night,
I am startled by the cry:
"Take me down from the cross!"

The first time I heard it, I went out and searched,
Till I found a man in the throes of crucifixion;
And I said "I will take you down":
And I tried to take the nails out of his feet.

But he said, "Let me be, for I cannot be taken down
Till every man, every woman, every child come together
To take me down."

And I said, "But I cannot bear your cry;
What can I do?"
And he said: "Go about the world telling everyone you meet
There is a man upon the cross."

But they all say: "We are sure you are mistaken.
There was a man upon the cross two thousand years ago,
But he died and was taken down and was decently buried,
And a miracle happened, so that he rose again and ascended into heaven,
And is happy forevermore."

Still I go about the world saying:
"There is a man upon the cross."

FROM DEATH TO LIFE

A murderer lay under sentence of death in a prison in Japan. A Christian woman concerned for the bodies and souls of prisoners gave him a Bible to read. It did not interest him much. But one day, having nothing to occupy himself, he took it up and opened it at the story of the trial of Jesus. Out of that story he tells this experience:

"This person they called Jesus was evidently a man who at any rate tried to lead others into the path of virtue, and it seemed an inhuman thing to crucify him simply because he had different religious opinions from others. Even I, hardened criminal that I was, thought it a shame that his enemies should have treated him in this way.

"I went on, and my attention was next taken by these words: 'And Jesus said, Father, forgive them, for they know not what they do.' I stopped, I was stabbed to the heart as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it his compassion? I do not know what to call it. I only know that with an unspeakably grateful heart, I believed. Through this simple sentence I was led into the whole of Christianity.

"I have been more than twenty years in prison since I was nineteen years of age, and during that time I have known what it meant to endure suffering, although I have had some pleasant times as well. I have passed through all sorts of experiences, and have been urged often to repent of my sins. In spite of this, however, I did not repent, but on the contrary, became more and more hardened. And then by the power of that one word of Christ's, 'Father, forgive them, for they know not what they do,' my unspeakably hardened heart was changed, and I repented of all my crimes. Such power is not in man."

What a relief if one could conscientiously wash one's hands of the whole concern! "But then there is that Strange Man upon His Cross who drives one back again and again."

For the Health of Thy Soul

By L. O. Bricker

God . . . who is the health of thy countenance . . . who healeth all thy diseases. Psalm 103:2, 3.

I HAVE recently been reading an important book, *The Return to Religion,* by Dr. Henry C. Link. After having lost the religion of his youth, in his scientific and philosophical studies in Yale University, for twenty years Dr. Link never entered a church. Meanwhile he became a consulting and practicing psychologist, rising to the very top of his profession, until today he is an outstanding authority in all the realm of psychology. He tells in his opening chapter how, on reviewing his case records of over 10,000 people who had passed through his hands, he discovered that, all unwittingly through the years, he had been teaching Christianity to the people who had come to consult him; and that practically everything he had had to say to his clients, of any value or worth, was to be found in religion and in the Bible. And so he came back to the church, where he is to be found every Sunday, listening to sermons, not because he likes to listen to sermons, but because it is good for his mind and soul, and helps him to be a better helper of his fellow men.

Dr. Link contributed an interesting article to the American Magazine. The opening sentence is as follows: "As I glance back over the records of twenty years, I am amazed to find that all we know of psychology today was known also to the ancients, and has been known to men for thousands of years. The ancients accepted the precepts of good living on faith and by religion. We of today have proved that they were right—by science." This magazine article is made up of instances culled from his records, one of which I will quote:

> "I am at the end of my rope," said a retired millionaire. "Nothing gives me pleasure any more. I don't like to read, travel, hunt, fish . . . anything. My friends bore me. Always worrying about my physical condition—my heart, blood pressure, wind. The doctor says I'm sound, that the whole thing is psychological. I've read all the psychology I can get hold of, but I can't find my case." "Your case is not in a psychology," I said; "it's in the Bible." "What do you mean, sir?" he asked, bristling up. "Just what Jesus Christ and the New Testament and all other great books of religion mean. If you spend your time trying to save yourself, you lose yourself. If you give yourself to serve your fellow men, you find yourself. Why that is so, I cannot tell you.

But scientific experiment and observation has proved it. You say nothing gives you pleasure any more, then try to please somebody else." Later on he came to see me, a changed man, to tell me that he had read the Bible from cover to cover, and he had just returned from the mountains, where he had selected a site on which he proposed to build a boys' camp.

Now, without going into the matter, may we not just take it for granted that you who are here this morning have established your relations with God, and that you are really and truly religious? But your problem is, how to make your religion work. From first to last the New Testament insists that Christianity is power, that the gospel of Christ is the power of God, that the Christian is in possession of a secret power. But do you have it, or, having it, do you know how to use it? Do you know the technique that makes it work?

The Sayings of Jesus, commonly known as the Sermon on the Mount, are the powerhouse of Christianity. They constitute the complete psychology for successful living. They hold the secrets by which the Christian can triumph over any situation and win out in every battle. This is the reason for the immense popularity of Lloyd Douglas' books, such as *Magnificent Obsession* and *Green Light.* The writer of these books has been, and is, a minister of Christ. He knew by experience the amazing powers that are hidden away in these sayings of Christ, and has shown in his stories how they work out in human lives. For they do work, and work in an amazing way. Jesus gave us the simple and profoundly effective technique by means of which the humblest of his disciples may enter into this powerhouse of effective and triumphant human living.

JESUS' CURE OF SOULS

It is the simple technique of the quiet place, the inner room, the shut door, where one is alone with God. To take time out of your busy, crowded, cluttered up and messy life, to retire to some quiet place and shut the door, and there, in communion with God, who is in secret, face the problems of your life; and then, on the appointed day, join your fellow human beings in the place where two or three are gathered together, as he said, and there give your soul the stimulus of common, communal prayer and worship, is his simple and effective technique.

Now, let us be specific and see just what Jesus meant us to do when we are alone with God, facing some problem of our personal life. One of the problems we all have to deal with, at some time or other in our life, is the problem of our enemy. There is somebody who hates you, is indeed your enemy. It hurts to be hated, to be lied about, to know that someone is going around with malice in his heart toward you, and saying all manner of evil against you. It does take the joy out of life, it does wake you up in the middle of the night, burning all over. What are we to do about our enemy? Go out and defend ourselves against him? Go out and stop those lying reports? Go out and prove him wrong, fight back? No, no! Go in alone with God and be quiet. And when you are very quiet, think upon your enemy. Think how unhappy your enemy must be to hate you as he does; how anyone must be miserable in his own soul if he harbors hate there. What warped and twisted thing is in the soul of your enemy; what tragedy is there; what maladjustment, what bafflement and defeat! Presently you will behold the seething, unhappy soul of your enemy, and seeing him as he is, you will pity him. You will not be able to help being sorry for him, and scarcely before you know it, you will be praying for him; and God will smile upon you. You will come out of that inner room without any enemy, for all enmity and soreness and hurt will have gone out of your heart, and your instinctive quest will now be, how you can do some kind of good to the one who was your enemy.

L. O. Bricker

Is your problem personal—something you need for yourself, a sorrow and loneliness that you can hardly stand, some personal anxiety, a load that has become too heavy to carry, a way out of the wilderness in which you are lost? Now, let me tell you the profoundest of all the secrets of prayer: *Never ask God for anything for yourself.* "What," you say, "I thought that was what prayer was for, that I might ask God for the things I do so sorely need." But did you ever get them? Did God ever pay any attention to beseeching cries, which you addressed to him, for yourself? No wonder you doubt the effectiveness of prayer. You must never ask God for things for yourself. Over and over, Jesus assured his disciples that God, the Father, knows even before we ask, what things we need and loves to give good gifts unto his children.

But when you are in the secret place, alone with him, pray after this manner: "O God, bless all lonely and desolate and sorrowing people tonight; be with those who have such heavy burdens to carry, and give to them strength and encouragement. Give unto the perplexed

the wisdom which is from above, and cause the light to shine on the path of those who have lost their way." Do not think about yourself, but think of all your neighbors and friends and everybody, and your common fellowship with them in the burdens and troubles that are like your own. And, having prayed for them, God will smile upon his own dear child, and as his way is, will send upon his own child the things that child has asked for others. "God turned the captivity of Job, when he prayed for his friends."

GOD IS OUR HEALTH

The power of communal prayer is as real as electricity. It is as near and as available. Jesus reduced the formula to the barest minimum in which we are invited to pray: "If two of you shall agree on earth as touching anything they desire, it shall be done for them by my Father, who is in Heaven." "Confess your faults, one to another, and pray for one another, that ye may be healed." Nowhere are we taught to pray for ourselves alone. The great model prayer runs thus: "Our Father . . . give us this day our daily bread. . . . Forgive us our trespasses . . . deliver us from evil."

Now, finally, I have but a moment for that which was meant to be the largest part of this sermon: the matter of our personal health—health of body, mind and spirit. We do go about these important matters in such wrong ways. For example, few people know how to wake up in the morning. And that abominable word that we have the habit of asking people, "How are you feeling this morning?"—that opens up the floodgates of our selfish ego: "I don't feel very well this morning. I had a bad night, it was hours before I could get to sleep, then I awoke about four o'clock, and did not get to sleep again until after five o'clock, and then I had such a horrible dream," etc., etc. Now if you did not sleep well last night, waked up a lot of times, had bad dreams, and, as a consequence, feel wretched, is there anything you can do about it this morning? Then, why bring it up? Why refer to it? Forget it, stop feeling your feelings. Tomorrow is another day!

It is God who is the health of our countenances. It is God who has hidden away in these bodies and minds of ours all manner of healing powers, and all these amazing remedial agencies, if only we will give them their chance to operate in and upon us. The only physician on this earth that can cure us of our ills is resident in our own bodies and minds, and in cooperation with God we can get well of all the ills we should recover from.

A MODERN MIRACLE

One Sunday morning last spring, I went to see a man for whom I have a great admiration and love. He is head of a huge industrial corporation, and an amazingly fine man. He had had several operations and months of pain and suffering, during the fall, in New York, and when he came back to Miami Beach in January, we all saw that he was a very sick man. When I called on him that Sunday, he was facing the necessity of going to the hospital for another operation on Monday. His mind was sick and he was hopeless and pessimistic as to the outcome. I saw immediately that no matter how serious his physical condition might be, his mind sickness was far more serious. And I addressed myself to that. I was not making much headway, until nature wrought a miracle for me.

It had been raining, not such rains as you are accustomed to, but one of those black tropical rains, that fall in sheets. All at once it stopped, and the sun shone out brilliantly. I said to my friend: "There is the perfect illustration of what I have been trying to say to you. You know that the sun is the life of all the sleeping seeds that are in the earth, and of all the grass and shrubs and trees and flowers that grow upon the earth, and of our own lives also. If the sun should cease to shine, there would be a swift end to all that lives on earth. Now, God has hidden away in cells of our bodies and brains all manner of healing and curative agencies. The powers resident in our bodies are our only real physician, and they will cure us of our ills, if we only cause the sun of our mind to shine upon them. And nobody can make the sun of your mind to shine upon your body, except yourself. You must stand on your feet as a child of the Eternal God, and command the sun of your mind to rise and shine." "Now," I said, "this is a large dose I am giving you, and I do not expect you to take it all at once. But this you can do: when you go to the hospital tomorrow morning, face it all with courage and cheerfulness and hope, and soon you will be able to command the sun of your mind, even as God commands the sun in the heavens."

Well, the outcome of it was this: The surgeon, who had come down from New York, intended only to perform a temporary and partial operation, but finding his patient in such fine fettle, he did the complete thing. And the man's recovery, though there was much pain and suffering, was such as to amaze everyone who had known him. His own explanation of it all was given in these words: "Now, I will tell you what has cured me. It was a good dose of religion administered by a man of God, who knows his business, just as you medical men know your business. For the first time in my life, I have come to know God, and I am thankful to him even for the suffering and pain that have given me this priceless knowledge."

Religion at the Judgment Bar

By E. Stanley Jones

WE HAVE thought that religion was the judge of people, events and movements. This is true, for it sets up standards that become the standards of judgment for human society and individuals. But today religion is being judged. It is standing at the judgment-bar.

Consider the situation in India—60,000,000 outcastes, under the leadership of Dr. Ambedkar, have announced that they are leaving Hinduism and are seeking a new spiritual home.

The point at which they are judging the system of religion in which they have grown up is at the point of brotherhood. They feel they have been degraded under their old system and their manhood is in revolt. They are now looking at the different faiths, to find which one offers them the best way out of their degradation. They are wanting something that will change their total life.

In other words, in India religion is at the judgment bar. The astonishing thing is that the outcaste is the judge. This is an entire reversal of human history. It shows the law of God in operation that if you degrade another man he becomes the instrument of God to judge you.

In Russia religion was at the judgment bar in regard to the production of a new order, but the organized system of religion could not stand that test allied to an impossible czarist regime in a decaying order. It had specialized in ornate ritual and magnificent services and it became the priest of the old instead of the prophet of the new.

At the time of the Russian revolution a conference of priests was being held at Moscow. They debated for two days whether at a certain place in the service the priest should wear a yellow robe or a white robe. Within five blocks of that debate firing was taking place in the counter revolution. Religion was taken up with splendid trivalities while a great national crisis was on. Had religion been the prophet of the new instead of the priest of the old, Russia today might have been a religious instead of an anti-religious people. Religion was called to the judgment bar and it was not able adequately to meet that call.

Today in America religion is at the judgment bar. We are in the process of facing changes. Those changes will take place here under communism or under fascism, or under the kingdom of God on earth. We are not going to stay where we are. We are going to change and it is a question of what shall be the directing, driving forces of those changes, and what will be the goal. Can religion provide a goal adequate to meet this need and power to move on to that goal? It is obvious that much religion, as seen in the organized system today, cannot answer that demand. The vision is too limited and the dynamic too feeble. It is the judgment hour of God, and many systems are being weighed in the balance and found wanting.

But while the system of religion which we built up around Christ in the West is at the judgment bar, let us make no mistake about the matter. Christ and his kingdom are not at the judgment bar. He is the Judge, and he is judging both the system which we built up around him and the social order in western civilization at the present time. The call of the world is not to modify him, but to obey him. I have to apologize for many things in the East for myself, for my church, for my civilization, because all of these are only partially Christianized. But concerning Jesus Christ there is no apology upon my lips, for there is none in my heart. He is forcing modification upon everything; he himself stands unmodified.

When one exposes oneself to the experiment in Russia, as I did two years ago, it is a deep shock to one's inner life. Here is a civilization leaving out the one thing we hold dear—God. I needed some word of reassurance. I believe I got it while in Russia in two visions which came to me in my early morning devotions. They were these: "For we have a kingdom which cannot be shaken" and "Jesus Christ is the same yesterday, today and forever."

But we need something more than that program. We need a power, and Christ, the unchanging Person, is that power. We have then two things, an unshaken kingdom and an unchanging Person—a program and a power. And that Man stands confronting us, our Judge and our Savior. Depend upon it, he stands over against our civilizations and puts his finger upon its weaknesses here and there. If we respond to him we are saved. If we refuse we are doomed. This is the rock upon which civilization will be built—or else the rock upon which we will stumble and go to pieces.

Now let us come down to our own personal lives. As this Man confronts you do you feel that your life is founded on reality, on the facts that are eternal? Are you built on the sand of self-will? This Man confronts you with judgment. He breaks up your peace of mind, but with it he offers an offer of redemption, a new birth, a fresh beginning.

(From a recent address as reported in The Chicago Daily News)

Wanted—A God's-eye View of Man!

By Halford E. Luccock

WE HAVE had enough dictator's-eye views of man, in which he appears insignificant and devoid of rights and dignity. We now need a God's-eye view of man, in which he has a supreme and undebatable worth.

Two things are in urgent need of rediscovery in our day. One is God and the other is man. We need a rediscovery of the necessity and significance of God in human life; we need a fresh devotion to the rights and worth of man against the forces denying these rights.

In these days of dictators and fascist tendencies, a whole fleet of steam rollers is running over man. In the challenge to democracy which is present in all fascist tendencies, both the Christian valuation of man, and, to the high American, tradition of freedom itself, are at stake.

A good many things have been pulled out of the nineteenth century waste basket that ought to remain there. Among these are persecutions of belief, religion and race. Such barbarisms as belong back in the dark ages, but have been dragged up out of the discard, are the persecution of the Jews in Germany and child labor in this country. But some valuable things are being recovered that the world needs. The twentieth century is taking God out of the waste basket where many before the war threw him.

There is new evidence daily that the truths which Jesus taught are the only things which will work permanently in our world. We can see more clearly than ever before in history that it is not Jesus who is a sentimentalist. It is the blind believers in real politik. The

BROTHERHOOD DAY

WILL BE OBSERVED BY THE CHURCHES

THROUGHOUT THE COUNTRY

February 20, 21

years which have followed the Versailles conference have proved to the hilt that, as a basis of security, Jesus is the hardest bit of economic and political realism ever injected into the world's thinking.

* * *

The years since the war have seen the bankruptcy of the nineteenth century optimism about automatic progress. Those years before the war were marked by an unwavering faith in inevitable progress. Men's confidence in their own powers was so great that many threw the idea of God into the waste basket. Humanity was on an escalator going up. There was no other way to go. Multitudes of people read their scriptures in this fashion: "Beloved, now are we the sons of Darwin and it doth not yet appear what we shall be." Then men discovered that automatic evolution could go into reverse, as it did in the war and the succeeding economic breakdown.

As a result, over wide areas there is a fresh interest in God, in a cosmic ground of hope for the world. There is a new interest in the quest for a revelation from without of values which men have despaired of discovering within a process of civilization which has issued in so tremendous a catastrophe as the world has seen since 1914.

If anyone at the Versailles conference of alleged Christian governments had spoken like Jesus Christ, Europe and the world would not be poised today on the brink of hell. (From an address delivered at the Chicago Sunday Evening Club.)

A Pastoral Prayer

By Lewis H. Chrisman

ETERNAL FATHER, of all friends Thou art the truest, of all helpers the nearest and of all refuges the surest. Thou hast ever been to us a great rock in a weary land, a shelter from the storms of life. We thank Thee that there is within us that which impels us to seek Thy throne of grace, that we can come boldly to Thee to ask for help and mercy in time of need. Hide us in Thy pavilion. Help us to be still and know that Thou art God.

Some of us come to Thee with aching hearts. We have found the path rough, the sky dark and the burdens heavy. May Thy peace come into our hearts and lives. May we never forget that earth hath no sorrow that heaven cannot heal. Some of us are disappointed. Our fondest desires have failed of realization and our brightest hopes have vanished like a mirage in the desert. Instead of triumphantly marching along the sunpath of glorious achievement our lot has been to tread the trivial round of common care. Open our eyes that we may see that the rough and toilsome road of duty is the path to the shining tableland of noble living. Some of us are tempted. We are beset on every side. When we would do good, evil is present with us. But even when the battle goes the hardest may we remember that no temptation hath taken us but such as is common to man and that God who is faithful will not suffer us to be tempted above that which we are able but will with the temptation make a way of escape that we may be able to bear it. We thank Thee that as our day is so shall our strength be and that around the weakness of frail humanity is the illimitable Love that will not let us go.

We pray for Thy blessing upon Thy striving, blundering but ever aspiring children. We are Thy people and the sheep of Thy pasture. Bless, we pray, those who are in life's morning. We thank Thee for youth, for its quenchless hope, its dauntless idealism and its limitless joy in the adventure of living. Help them, O Father, to sow good seed in life's seedtime so that somewhere in the future's unseen land they may reap an abundant harvest. Be with those who in the strength of manhood and womanhood are bearing the burden and the heat of the day. Guard them from the destruction that wasteth at noonday. May they run and not be weary. May they walk and not faint. May they mount up with wings as eagles above those things which would vitiate their better selves. And we ask Thy blessing upon those who are near their journey's end. Still aid them, comfort them and lead them as they face the best which is yet to be. For them may it be light at eventide.

As we look out upon the ceaseless turmoil of life and see the want, the suffering and the sorrow of our fellow mortals, as we see side by side bitter, hopeless and degrading poverty and blatant, selfish and debasing luxury, as we see truth on the scaffold and wrong on the throne, prevent us from losing our faith in Thy justice and in the integrity of mankind. Save us from the corrosive poison of cynicism. Help us to cleave to the sunnier side of faith. And especially do we pray that in a time when so many are discarding the moral heritage of countless generations we may be loyal to the ethical verities which through the ages have been the conservers of the supreme values of life.

Grant that we covet the best gifts, that we put first things first. Let Thy light shine upon our labors and in our hearts. Endue us with wisdom to see the right and strength to do it. Save us from the sin of a sodden self-satisfaction. Vouchsafe unto us that breadth of sympathy which will enable us to see beyond the horizon of our own particular group. May our spiritual vision not be distorted by self-interest. Help us to attain a rigid honesty and an uncompromising passion for righteousness. So fill us with Thy spirit that we may live righteously, aspiringly and abundantly. Help us to be rich in works of genuine goodness. Fire us with a holy desire to do our utmost to make the teachings of the great Teacher our own individual standard and the ideal of our civilization. May we all test our lives by his. May we be builders of his kingdom of truth and righteousness upon earth.

We ask it in the name of the Christ who was, and is, and is to be. Amen.

Toward a Solution of the Worship Problem

By Robbins W. Barstow

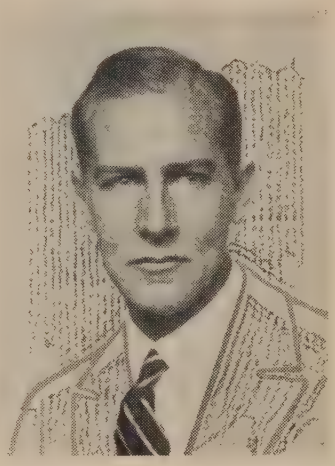
THE problem of common worship is a very real one for a large proportion of Protestant churches. The cultivation of a vital private devotional life is also a very real need, but that is a subject in itself. As for the public services of worship, attendance, if taken as a criterion of interest, would seem to indicate a very low ebb. And many efforts to revive attendance take the form of sensational preaching, or stunt programs of one sort or another.

It is true, of course, that if there is to be genuine spiritual experience, people must be drawn to the church as the House of God, not driven to it by any type of coercion. But they will be attracted only as they come to feel that the church is a radiant focus of vital reality and illumination. Moreover, preaching alone, however earnest and eloquent, even when accompanied by expensive music, will not fulfill this necessity. As Roger Babson, moderator of the Congregational churches, has said: "The secret of building up churches is to give churchgoers something which they cannot get elsewhere, not mere preaching or formal worship, but strength, courage, guidance, and unselfish interest in those less fortunate."

● *Ministering to Various Temperaments*

One of our very insistent difficulties lies in the fact of varying temperaments among different people. It is too much to expect that all of several hundred potential worshipers will be equally drawn or equally helped by a single unit of group worship, however ingeniously the minister may endeavor to provide for their needs. There are properly recognized aspects of worship, or religious experience and spiritual culture, that can with difficulty, if at all, be harmonized within the fixed limits of the usual Sunday morning hour, or hour and a half. And the effort to be all things to all men at one and the same time usually results in being a sketchy little to a few people part of the time.

Some men and women are so constituted that they like to hear a good sermon, well delivered, and have their minds and hearts stimulated by an earnest preacher. The homiletic zeal of the early Protestant church still has its place and its fruitful ministry for multitudes. Others crave, and find their greatest help in, quietness and mystic meditation. The Friends have a great contribution to make to our technique of worship at this point. Rufus Jones in a recent address made a strong plea for "training for effective meditation, for deepening the inner life, for feeding or fertilizing the subsoil wealth of the soul." Still others are helped by congregational worship, giving voice to their praise and their longings in hymns or litanies, or sharing in the uplift of some great anthem, or participating spiritually in the pastor's prayer. Here we may well borrow from the accumulated riches of the liturgical churches, with their treasured forms of expression as well as their depth of feeling. And still others like to discuss the spiritual and



Robbins W. Barstow

social issues of the day, growing in grace as they wrestle with current problems in the midst of a congenial company of fellow seekers after truth and righteousness. The discussion method, with its flexibility of give and take, has its rightful place in the religious life of the Christian community.

● *Four Approaches to Worship Experience*

Why, then, should not our churches make definite and separate, yet carefully integrated provision for these four distinctive approaches to the total experience of worship? Not that this is all there is to religion! But such opportunities for communion ought to be embraced as preparation for more vital Christian living and more effective Christian service.

In the light of these comments, here follows an experimental suggestion for a Sunday morning program in almost any church. It provides four distinct but consecutive periods, in any or all of which the community would be invited to participate. Some individuals might wish to experience only one; some might wish to follow through all four. Some might wish to share in the first two; others might be interested only in the last two. Many might prefer the second and third, which carry on with little variation the traditional order in the free churches. But here would be opportunity and invitation for every type of potential worshiper, or for different moods of the same individual at different times. And there should be no feeling of preferential value. The minister should not feel slighted if the formal sermon failed to receive overwhelming support. He would be guiding his people into the richness of religion quite as truly by encouraging them to commune with God in their own hearts. Sometimes God's leading comes more clearly without the aid of any human spokesman. The wide spread of possibilities is of the very essence of this suggestion.

● *Proper Atmosphere Important*

In such a program the minister, as director of the congregation, would need the full cooperation of all musicians and ushers, as well as the worshipers themselves. The very ordering of the sanctuary would be of greater importance than is now generally recognized. The decorations and symbolism should be carefully and tastefully planned, to give an atmosphere of suggestiveness and expectancy —not by elaborate artificiality but by the realism of simple beauty and dignity. Silence within the sanctuary would be necessary, a vestibule being available for waiting between the features of the order of service. And in meeting and seating the people, the ushers, by their sympathetic and reverential ministry would do much to make (or perhaps by their infelicities to mar) the proper atmosphere of the assembly.

This program, further, would greatly exalt the ministry of music, both instrumental and vocal. All selections would have to be chosen and executed with a vivid understanding of the whole program and its respective parts. An organist wise as well as skillful, might easily make the period of personal meditation a mountain-top of mystic revelation, stirring by appropriate harmonies the entire gamut of human emotions. And a choir, or occasionally an instrumentalist, in sympathy with the plan and its purpose (and none other should be tolerated) could carry the service, particularly the second period, into a richness of experience which is at present all too rare in our somewhat threadbare orders.

● *Some Important Details*

A number of other details may be oted in connection with the arrangement of these services. It will be readily appreciated that the time element is of utmost importance. There is some elasticity which the minister must take into account. If one feature takes the maximum allowance, some other must be kept to the minimum. Naturally, the "time table" would not be in the hands of the worshipers, merely the outline of worship, to be followed with the least possible announcement. Perhaps also a few quotations or other suggestions for private meditation. Full explanations should be made for a week or two before the inauguration of such a program. Nor let it be thought that the whole scheme is rankly mechanical. The appended order (see below) is but the scaffolding within which true spiritual craftsmanship may build a structure of deep experience.

There would be no taking of an offering, but proper receptacles, obviously designated, would be placed at all exits, in which gifts for general or special purposes could be deposited. Leaflets giving appointments for the week and other necessary notices should be given out as the people leave, not enter, the church. No one would be seated after 10:30 in the first period except in the two Interludes as indicated, and then promptly and quietly; or after 11 in the second period except at designated times arranged by the minister, organist and ushers. The minister presumably would not enter the pulpit until the beginning of the second period.

Finally, the fourth period should if possible be held in another room, where there can be more of informality and directness. Such procedure will also help to give significance to the sanctuary, and preserve for it a feeling of reverence and spiritual expectancy.

Beyond these suggestions, there would be, of course, many incidental matters to be worked out carefully according to particular situations. Are there not churches and ministers willing to give this plan, or some modification of it, an honest trial for a number of weeks or months, and report on such values as may be discovered in the experience?

Sunday Morning in the Community Church

"O worship the Lord in the Beauty of Holiness." Psalm 96:9.

THE SERVICE OF PERSONAL MEDITATION

10:30-10:55

"Be still, and know that I am God." Psalm 46:10.

Organ Selections	(5-8 minutes)
A Period of Silence	(3 minutes)
An Interlude of Music	(1-2 minutes)
An Anthem (or instrumental music)	(4-7 minutes)
An Interlude of Music	(1-2 minutes)
Organ Selections	(5-8 minutes)
A Period of Silence	(3 minutes)
Organ Music	(until 10:55)

THE SERVICE OF CONGREGATIONAL WORSHIP

11:00-11:25

"Let us come before His presence with thanksgiving." Psalm 95:2.

An Introit, or Responses by Minister and People	(2-3 minutes)
The Invocation and the Lord's Prayer	(2-3 minutes)
A Hymn of Praise or Aspiration (people standing)	(4-6 minutes)
A Litany, or Unison Reading (people sitting)	(2-4 minutes)
An Anthem	(3-5 minutes)
The Pastoral Prayer	(2-4 minutes)
A Hymn of Devotion or Consecration (people standing)	(4-6 minutes)
A Collect (people sitting)	(1 minute)
Organ Music	(until 11:25)

THE SERVICE OF INSTRUCTION AND INSPIRATION

11:30-12:00

"The precepts of the Lord are right, rejoicing the heart." Psalm 19:8.

Readings from Scripture	(2-4 minutes)
The Sermon	(25 minutes)
A Collect and Benediction	(1-2 minutes)

THE CHRISTIAN FELLOWSHIP OF DISCUSSION

12:10-12:40

"Wherefore exhort one another and build each other up." I Thess. 5:11.

A period of free conference, led by the minister, for the discussion of the subject matter of the sermon, or any other pertinent interest.

The Bible Remains

IT IS a strange development of history that an oriental book, born and bred in the distant East, written down by a poor people living hardly and harshly on the very verge of subsistence, composed by men subjected to kings and tyrants, filled with images of a strange exotic splendor, should yet have become the foremost English classic, the glory of our English speech, the guide and inspiration of the world's wealthiest people—western, industrial, highly mechanized, worldly, and at least to some extent democratic.

This book has come a long way. It has surmounted huge obstacles of time and space and language to reach us. Yet it has reached us, and has helped greatly to make us what we are and what we shall be. Our speech is clearer, simpler, more direct and stronger, because the echoes of this book in our ears have always been the charm of our childhood, the inspiration of maturity, and the comfort of our old age.

Doubled and echoed by our poets and prose writers, the cadences and mighty phrases of the Bible have gone out into the lives of millions who never read it. They have saved many a weak writer from triviality and have lifted a few writers into acknowledged greatness. They have penetrated our thoughts and hearts and lives, and live there as an enduring standard of truth and of beauty.

Literary fashions come and go. This book remains.

ODELL SHEPARD.

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• WHO'S WHO in THIS ISSUE •

HAVING received his theological education at Colgate-Rochester Divinity School, Rev. CHARLES F. BANNING ministered at Delaware Street Baptist Church, Syracuse, N. Y., from 1925 to 1929. During that period he was chairman of the New York Youth Council. His second pastorate was at Richmond Hill Baptist Church, New York City. After six years of service there he went to First Baptist Church, Columbus, O., where he now ministers.

Since 1924 Dr. IRVING MAURER *has been* president of Beloit College, in Wisconsin. This educational leadership followed many years of ministerial service. Ordained as a Congregational minister in 1908, he held pastorates in Bridgeport, Conn., Utica, N. Y., and Northampton, Mass., and from 1918 to 1924 he led the activities of the First Congregational Church, Columbus, O., the scene of Washington Gladden's famous ministry. The sermon published in this issue was delivered before the Chicago Sunday Evening Club a few weeks ago.

Hon. CHARLES P. TAFT *is a son of the* late Chief Justice William H. Taft, and has been an attorney in Cincinnati since 1922. He is a member of the Protestant Episcopal Church. The sermon printed in this issue was delivered at the Chicago Sunday Evening Club.

During the long ministry of Rev. CLARENCE E. MACARTNEY he has had but three pastorates: First Presbyterian Church, Paterson, N. J., 1905-14; Arch Street Church, Philadelphia, Pa., 1914-27; First Church, Pittsburgh, Pa., since 1927. He has been a director o Princeton and Westminster Theological Seminaries, an was moderator of the Presbyterian Church in the U.S.A 1924-25. He has published many books.

Rev. BERYL D. COHON *is associate rabb* of Temple Israel in Boston, and lecturer on Judaism an the Old Testament in Boston University School of Re ligion. He is the author of *Introduction to Judaism* an *Ethics of the Rabbis.*

Following pastorates in Chicago, Cin cinnati, Minneapolis and Lansing, Mich., Rev. CLARENC W. KEMPER went to the Baptist Temple, Charleston, W Va., and ministered there from 1923 to 1934. He has bee pastor at First Church, Denver, during the past thre years. Mr. Kemper has been a leader in the activities o his denomination.

Rev. L. O. BRICKER *has been ministe* at the Peachtree Christian Church, Atlanta, Ga., sinc 1910. Earlier pastorates were in Virginia, Iowa and Mis souri. During his service in Atlanta he has led in the erec tion of one of the most beautiful gothic churches in Amer ica.

Dr. LEWIS H. CHRISMAN *is professor o* English literature at West Virginia Wesleyan College an author of *Ten-Minute Sermons* and other books.

Dr. ROBBINS W. BARSTOW *is presiden* of the Hartford Seminary Foundation.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

JAMES A. RICHARDS, First Church in Oberlin, Oberlin, O. "Greeting the Promises from Afar." II Chron. 6:8, 9 —"But the Lord said unto David my father, whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart: nevertheless thou shalt not build the house."

CARL KNUDSEN, Church of the Pilgrimage, Plymouth, Mass. "Sunrise on the Soul." Matt. 28:1—"It began to dawn."

JOHN D. CLINTON, First Methodist, Fayette, Ia. "Jonah— He Paid the Fare." Jonah 1:3—"But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going t Tarshish: so he paid the fare thereof, and went dow into it, to go with them unto Tarshish from the presenc of Jehovah."

GEORGE C. PULLMAN, First Congregational, Sioux City Ia. "Realistic Wonder." Isa. 9:7—"His name shall b called Wonderful. . . ." John 1:4—"The Word becam flesh and dwelt among us."

W. T. VANDEVER, First Baptist, Erie, Pa. "Wake Up an Dream!" Prov. 23:7—"As he thinketh within himself so is he."

SHELTON BISSELL, Congregational, Danbury-Grafton, N H. "The Penalty of Finding God." Heb. "It is a fear ful thing to fall into the hands of the living God."

J. STANLEY DECKER, First Methodist, Danville, Ia. "Lov in Four Dimensions." Eph. 3:17b-19a—"That ye, being rooted and grounded in love, may be able to compre hend . . . what is the breadth, and length, and depth and height; and to know the love of Christ, which pass eth knowledge, that ye may be filled with all the full ness of God."

HERBERT W. HAHN, Methodist, Hurleyville, N. Y. "Th Basis of Human Kindness." Mal. 2:10—"Have we no all one Father? Hath not one God created us? Why d we deal treacherously every man against his brother?"

FOR YOUR SERMON AND TEXT

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Title of Sermon

.....
Text used (write out the text)

.....
Name of minister

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Name of church

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Address

THE EDITOR'S PAGE

The Event of the Month

FOR the first time a President described the economic problem of America in its true dimension. "I see one-third of the nation ill-housed, ill-clad, ill-nourished." "In this nation I see tens of millions of its citizens . . . who at this very moment are denied the greater part of what the very lowest standards of today call the necessities of life." This is what social workers and researchers and sociologists have been saying for decades, but no president has yet said it. Mr. Hoover spoke of "abolishing poverty," but he did not define "poverty." Mr. Roosevelt's inclusion of "tens of millions"—"one-third of the nation"—in the category of the nation's needy, gives his definition of poverty. It is not an "emergency" situation that we confront—the same description would, virtually, have applied in 1929. It is the chronic condition of contemporary prosperous America. And Mr. Roosevelt declares that this condition is unnecessary. He proposes to test our future progress not by what "we add to the abundance of those who have much," but by our provision of "enough for those who have too little." To attack the economic problems in terms of such magnitude requires that the federal government shall have a clear title to act. The states cannot attack such a problem. No patchwork tinkering by the federal government under a forced interpretation of interstate commerce will accomplish much. The Constitution must be either amended or interpreted in such a manner as to give Congress the full right of way in legislation for the public welfare.

The Second Inaugural

The Book of the Month

CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS, *by Halford E. Luccock. Cokesbury Press, $1.50.*

I CANNOT find any short and common word, so I will risk this terrible combination—encyclopedic contemporaneity—to describe Luccock's mind. This teacher of preachers has a wider and richer acquaintance with the thoughts which are current in the popular mind of our generation than any man I know. He knows what people of our time are thinking about. He is equally at home in art, literature, philosophy, science, politics, economics and religion. And the manner in which he makes his way around is positively uncanny. How can he read so many books without being swamped? But he is as sound and purposeful in his convictions as if he were a man of one book. His latest volume contains the Jarrell Lectures delivered at Emory University. In it he shows how difficult it is to be an individual in our time, how not only the new totalitarian states but our own capitalistic economy, our social conventions, our industry and our education are in a kind of conspiracy to keep us from being truly personal. Man is lost in the crowd. Luccock attacks this problem as the essence of our modern distress. His answer is Christianity, and he conceives and presents Christianity in no mere dogmatic terms but in the richest sort of empiricism. In searching for a quotation to use in this review I was impressed by the fact that literally every page shines with gems of illustration. So I closed my eyes and let the book open where it would, and this is what I read: "Economic individualism has been a supreme enemy of individuals. Such an interdependent society as ours needs the restriction of economic individualism for the sake of individuals."

A Thought for the Month

I KNOW nothing of the beliefs and background of Dr. Mattson, father of the kidnaped boy whose murder turned the nation sick at heart with compassion and wrath. Whether he is a churchman, and of what church, or no churchman at all, I do not know. But I was profoundly moved by the statement he gave to the press in which he tried so bravely and humbly to express his faith in divine Providence, and to disavow all selfish desire that the terrible blow had fallen on some other household than his own. "We would not shirk our duty and wish it on someone else, for had not this fiend stopped at our door he would surely have inflicted himself upon some other parent who possibly could not have borne the burden as well as we." This is beautiful and magnificent religion. Yet I could wish that some friend, wiser in such matters, might have sat beside him when he was formulating his statement about Providence. His heart was "right with God," and his faith laid hold upon the deep foundations of reality. But his words were not adequate to his great faith. "There is undoubtedly a divine act of Providence which decrees what shall happen at a time like this. Otherwise, why should that rabbit have led the Morrow boy to little Charles' hidden body? An undying faith in our Maker and a firm conviction that Charles' going was His will and desire will give us strength to carry on." I wish he had not said it that way, for I do not believe such words speak the Christian truth. God did not "will and desire" that the lad should be taken. A Providence which displayed itself in sending the rabbit toward the lad's dead body is poor comfort in view of the failure of Providence to send a policeman or even a dog to seize or scare away the fiend before he took the boy. Rather, God shared the parent's desire that the boy grow up to be a man. God does not desire and decree evil—he resists evil and fights against it and himself shares the grief of those who are its victims. It is in this divine sharing of our human frustration and pain that Christian comfort is found. If Dr. Mattson has a pastor I do not doubt that he has already set the thought of these stricken parents in line with their noble faith.

Providence and Kidnaping

Charles Clayton Morrison

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NOTE: (1) Authors and sources must be given when illustration is not original. (2) All illustrations must be typewritten. Script will not be considered.

Wait for full details in the March Pulpit. In the meantime, search out YOUR ten best illustrations

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